Woman's Baptist Foreign Missionary Society

OF THE WEST.

1871 - 1891.

Twenty Years' History

—OF THE—

Woman's Baptist Foreign Missionary Society

OF THE WEST.

BY

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Organized 1871. Incorporated 1873.

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Twenty Years.

I.

"What thou seest, write in a book."

It would be gratifying to denominational pride if this brief record of twenty years could justly claim a priority for the Baptist sisterhood, as a general organized society for the uplifting of women in heathen lands. But such distinction does not belong to us. All honor to Mrs. Mason and Mrs. Doremus, who led in organizing the "Woman's Union Missionary Society,"—the mother of us all. All honor to the three denominational societies which were doing a noble and successful work before us, and are now vieing with us in carrying the gospel to the women of the East.

Emerson tells us that "the creation of a thousand forests is in one acorn; that Egypt, Greece, Rome, Gaul, Britain. America, lay folded in the first man." So all the Woman's Missionary Societies, with their wondrous possibilities for good, lay folded in the Union Society, until God had so shaped and molded events, so opened doors and broken down barriers abroad, and so stirred the hearts of Christians at home, that from this germ many kindred societies have been developed.

But if there were no cause beyond the desire to do as others had done, no one would justify the step we have taken. There seem to be potent reasons in the very nature of things. Women in all heathen lands are supposed to be incapable of receiving such instruction as men, they are not permitted to join in the public assemblies; besides this, where Brahmanism and Mohammedanism prevail, there are Zenanas and harems, which are the life-long prison houses for the women, within whose vailed portals no man,

save the master of the establishment or some favored friend, is allowed to enter. Woman must bear the gospel to those secluded inmates or they will never hear its words of promise and of hope. Woman must visit the paddy field, and finding there a tawny, filthy woman, who would run from a male missionary as from a tiger, take her by the hand and tell her of Jesus and His love. She must tame the wild woman of the hills, and show her the Christ who died for her. Everywhere there seemed not only to be a place for woman's holy ministries, but a positive need of them—an opening for women which men could not enter. The Baptist workers in the field saw it and sent back the call, send us single women, teachers, Zenana visitors, evangelists.

But the call had come from above to many hearts which were inquiring how they could best serve the Master, and He had given them "marching orders." A few pioneers headed by Sarah Cummings, Eleanor Macomber and Rhoda Bronson had already shown how woman can "dare, and do, and die," in the service of her King. But there were many others asking to be sent, and many more who would have asked, could they have found a listening ear.

The women of the churches needed to be brought into touch with their sinning, suffering sisters in other lands, and to feel a broader sympathy and a deeper personal obligation to sacrifice time and money and children, to give up luxuries and to bear burdens, in order to carry the good news faster to the women and children beyond the seas.

But who should move in such an enterprise? Who could feel the need like one who had seen the dark picture and helped to give it some light touches? Mrs. C. F. Tolman, after some years of service in Assam, came home for rest, but her heart could not rest when she thought of the work to be done everywhere in idolatrous countries. Other hearts were burdened also; parlor conferences were held, plans laid, and approval received from the Executive Committee of the American Baptist Missionary Union as follows: "We hail this movement as the realization of a hope we have long cherished. The organization should contemplate the conversion of heathen

women and the enlightenment and advancement of those converted, by instruction in schools and otherwise, as they have opportunity, thus providing female assistants in the missions. Be ready to move in Chicago as soon as we can mature the general plan." With this encouragement other preparatory work was done. Co-operating with Mrs. Tolman, Mrs. R. E. Pattison and Mrs. E. C. Mitchell, of blessed memory, moved by the command of our divine Lord, who centuries ago had said, "Go ye into all the world and preach the gospel to every creature," were the first to give form and impulse to the thought of a Woman's Baptist Foreign Missionary Society. A call was issued to the women of the Northwest, a call born of prayer, of faith, of zeal, and of love for the hopelessly lost and utterly unlovely. An appeal was first made to take the matter into prayerful consideration, followed by an invitation to meet May 9, 1871, for

ORGANIZATION.

This meeting was appropriately held in the First Baptist Church, Chicago, was called to order by Dr. Tolman, the District Secretary of the Union, was addressed by Mr. Knowlton, of China, Mrs. Barker and Mrs. Tolman, of Assam, and was duly organized by the adoption of a constitution and the election of officers, and the work of sending forth from our homes and supporting single women, called of God, was accepted as a sacred trust. But we were soon confronted with the question of joining hands with the Eastern Society, organized a month earlier, thus forming a National Woman's Foreign Missionary Society. This suggestion met with little favor in the West, and yet it was treated with due consideration and deliberation, and after a year and a half the decision was reached to maintain a separate organization, believing that this field, which then embraced Ohio and Michigan on the East, and extended to the Pacific coast on the West, could thereby be better developed. But it was no easy problem how all this extended district should be reached. The ideal plan was tersely put in the first Annual Report, "Until every church has its circle, and this circle embraces every woman in the church, the plan will not be thoroughly carried

out nor its full advantage gained." It soon appeared that the agencies could not all be concentrated in Chicago, so the office of State Secretary was created, and at the second annual meeting fifteen chosen women were doing the work of interesting, instructing, stimulating and organizing auxiliaries in as many States. This was believed to have partially answered the question, "how can we reach every woman in all the Baptist churches of the Northwest?" In the third year another wheel was made within a wheel, and Associational Secretaries were appointed. Following these appointments, there grew up a thought that each State might be brought into closer bonds by the organization of State Societies, auxiliary to the general Society. Wisconsin, under the leadership of Mrs. Major Robert, was the first to carry into successful operation this plan and was thoroughly organized in 1877, adopting as a marked feature the two ideas of advancing by direct effort the work of the Missionary Union, and of meeting all the state expenses by a special fund. Michigan and Iowa soon followed, and Ohio still later. Associational Societies and city Quarterlies have been added and proved useful agencies.

In 1875 the territory of the Society was diminished by the withdrawal of the regions beyond the Rocky Mountains which constituted the Pacific Coast Society. This has, however, been subdivided, and after several changes, Washington was restored to its former auxiliaryship to the Society of the West, which it now maintains. Idaho and British Columbia have also joined this Society.

CIRCLES, BANDS, GUILDS.

It was felt that every church, however small, and every individual, however humble, should have a share in this work, and that there should be some simple organization auxiliary to the general Society in every Baptist church in the Northwest, doing a united and harmonious work for the communication of Christ's gospel to the women of heathendom. A constitution for auxiliaries was prepared and the name "Circle" proposed for such auxiliaries. The First Church, Chicago, led; city, suburban, and country churches

followed, and at the first year's close, we find organizations in ten States. It is worthy of note that of the one hundred and thirty-one Circles then reported there was one each in the Indian Territory and Washington Territory. At the close of the second year, the number of Circles was nearly doubled and fourteen States were enlisted. It was said that nothing had ever so stirred the hearts of the women, and men too, as this new organization. The Circle meetings were full of rich and blessed experiences. The hearts that extended their sympathy and sent their offerings to the Orient, by no means forgot the Occident, but were quickened in every department of service for their King. In many places the Circle was the life of the church, but of some we were obliged to say "ye *did* run well." As the years went by they became weary in well-doing or disheartened by loss of leaders, so that in the sixth year we find that two hundred and seventy-five of the Circles previously organized failed to contribute. Notwithstanding such falling off there has always been a net gain in numbers each year; meetings for prayer and study of missions have been held monthly, bi-monthly or quarterly in most places, and have greatly developed the latent talent as well as the activity and spirituality of the women of our churches. If the influence reached no farther than the church, it would be a benediction, but when we consider the souls that have been saved and the lives that have been blessed in pagan lands by these Circles, we can but pray that they may be greatly strengthened and multiplied.

BANDS.

At the first quarterly meeting of this Society, in the summer of 1871, the Secretary recommended that girls in the Sunday-schools, either in classes or as a whole, organize Bands with a membership fee of twenty-five cents. As Sunday-schools were composed of both sexes, it was thought advisable to admit both boys and girls into the Bands and divide the funds between the Woman's Society and the Missionary Union. So far as we can learn the Cheerful Workers of Springfield, Missouri, organized in 1872, was the first departure from

the plan of working in the Sunday-school. In 1875 and '76, the separate organizations began to multiply and the contributions from the Sunday-schools, as from the churches, were by common consent considered as belonging to the Union, unless otherwise ordered by the school. Those Bands which have made a careful study of missions as a marked feature have been the most successful and the best sustained. In the seventh annual report the Corresponding Secretary says there is no more hopeful feature of our mission work than that the freshness and strength of the children is so largely engaged in carrying it forward. There is in it both potency and promise. To-day we find graduates from the Bands in our Young Ladies' Societies and in our Circles, doing good service, while the younger ones have been trained to fill their places. The Children's Bands have contributed to the Ongole Girls' School, and very many of them have paid the expenses, year after year, of pupils in other mission schools. They are increasingly helpful and often interest their parents in what so deeply interests themselves. We have now three hundred and seventy-one of these bands for the little folks.

YOUNG LADIES' WORK.

In August, 1873, at a regular quarterly meeting a question proposed for discussion was: "How shall we interest our young ladies in mission work?" The matrons and the children had been enlisted to some extent, but the young women—both married and single—had failed to see in this new movement any call for their services. It was not long however before we found them joining the Circles or forming separate Societies; the earliest date furnished is that at Kalamazoo, Michigan. In 1880, a committee was appointed by the Board to open correspondence with young ladies, and many were the sweet and stirring letters written by the chairman, Mrs. E. W. Brayman, which awakened a widespread interest. To concentrate this interest, the support of the Ongole Girls' School was committed to the young ladies, a separate department was given them in the Helping Hand, and in 1884 they participated in the exercises of the Annual Meeting for the first time. This public recognition did

much to increase the interest, and Young Ladies' Bands were rapidly multiplied. But there was a lack of unity, definiteness and inspiration. As Mrs. Brayman has it, "something was needed to awaken a more intelligent interest, to inspire a nobler enthusiasm and secure a heartier co-operation, something in which Christian girls could *invest themselves.*" This something seemed to be a permanent organization auxiliary to the Woman's Society, embracing all the young people's societies. This was effected at the fifteenth Annual Meeting in 1886, and has proved an inspiration and a power. Each year since that date the Temple Builders have had one session during the Annual Meeting, have prepared an annual report and maintained their organization in a way worthy of the Daughters of a King.

II.

AUXILIARYSHIP.

As has been already stated, two Societies were organized with the hearty approval of the Missionary Union to which they were auxiliary. Their public recognition by that body occurred May 22, 1871, in Farwell Hall, Chicago, during the session of the National Anniversaries. Mrs. Gardner Colby, President of the Eastern Society, and Mrs. Robert Harris, President of the Western, represented the two Societies, and Dr. E. C. Mitchell made a brief address in their behalf, which closed with these words of deep solemnity: "Here and now, forming an alliance for Christ and Christ's work, with a Christly self-denial and sacrifice, we would pledge ourselves to give for Christ, to do service for Christ, to live for Christ and in this work perform, as far as we shall be able, all that is implied in woman's work for women in heathen lands." Dr. M. B. Anderson, the Union's President, gracefully accepted these helpers in the Lord, and we were declared auxiliaries to that venerable body.

It may be well here to state the conditions of this relation, as

stipulated by the Executive Committee of the Union. The appointment and distribution of laborers, fixing their salaries, the appropriation of funds for their support, and the direction of their work in foreign fields should be the duty of the committee, while ours was the task of awakening, by suitable means, a missionary spirit in the women of our churches, and inducing them to contribute regularly to the treasury for the support of female (and other) laborers in the foreign fields, who seek especially the religious, the mental and the social elevation of woman. The constitution then adopted declares that the object shall be the elevation and Christianization of women in foreign lands, which shall be accomplished by seeking out and recommending to the Executive Committee of the Union suitable women for missionaries; to raise money for their support and for native teachers and Bible Women, which shall be paid through the treasury of the Union. Much was said in those early days to guard against this Society becoming the *exclusive* channel for women's contributions to foreign missions, to so direct the development of this new work, that however earnestly woman should plead for woman, she should not forget that humanity is broader than womanhood, that the work of this Society is only a part of the foreign missionary work, and that the claims of the new Society should be met "not by diminishing other gifts, but by saving the amount from ordinary and useless expenses." Nor were these instructions and exhortations confined to the earlier days. At the ninth Annual Meeting the President and the Corresponding Secretary emphasized the importance not only of keeping step with the Union but of being in truth what Dr. Murdock named them—"Helping Hands, members of one body, organically one, though having a separate management." In 1887, at the request of the Executive Committee to advocate weekly giving, this Society promised to co-operate with the committee in bringing about a much needed reform in methods of giving, and to encourage all Circles while canvassing for their own specific work to canvas at the same time for the Union among the church members at large, *subject to the approval of the pastors.* Whether the pastors

or the women are responsible for the indifferent success of this effort to help, we are unable to state authoritatively. In the year 1889, a still farther declaration of fealty was made in a proposition to send all the requests for filling vacancies in the foreign field to the committee at one time, to make vigorous efforts to increase the giving, both to our own treasury and to the Union, and to pay over to the Union, undesignated, any balance above $200 that we may have in our treasury from year to year.

THE ADVANTAGES OF AUXILIARYSHIP.

The aims of the Woman's Society are in line with those of the Missionary Union, the fields are the same, and the end—the evangelization of the heathen and the glory of God—are the same. The prosperous plant, and the necessary agencies of the older Society made it possible to enter upon the work; in short, we entered upon a peculiar inheritance embracing not merely the facilities for missionary work, but a share in the past history, in the successes and triumphs which had been achieved. Once on the field, our missionaries find the work already established; they often find homes in the families of missionaries and such helps as their inexperience demands—in oversight of the work, help in building school houses, dwellings, boats, and a readiness to bear the heavier burdens. On the other hand our workers have proved efficient allies and have not only carried forward their own work, but have nobly stood in the breach and borne the responsibilities of the mission when they have been left alone at a station.

This relation, then, secures unity and economy in administration, a due proportion in the various branches of work abroad, harmony in planning and efficiency in executing. It secures for the Missionary Union a measure of moral and pecuniary support which could be obtained by no other agency, while it lifts the weightier burdens from the Woman's Society, and gives it prestige and power. A work so remote—with half the globe's circumference between us and our field—could not be conducted by an independent Woman's Society. After twenty years' experience the wisdom of this method becomes more and more apparent.

III.

HOME WORKERS.

The Lord giveth the Word;
The women that publish the tidings are a great host.—Psa. 68:11.

It may not be amiss to summon before us in this TWENTY YEARS' HISTORY the host of women who during these years have labored and prayed and sacrificed that they might help carry the gospel to the ends of the earth. The organization of this Society was an inspiration to the dormant possibilities and unused energies of Christian women, and many hearts were stirred to the very depths; many gifts came from deepest penury as well as from homes of plenty. The first offering outside of Chicago came from an Indian woman; the Swedish women have given many remarkable instances of self-denial; the Germans have joined with true Christly devotion in the work, and the colored sisters have exhibited their wonted zeal in sending the gospel to the Dark Continent. Many a woman whose deeds are recorded on high has worn a "faded gown" that she might send the living gospel to Burma; has dispensed with a cook that she might support a Bible Woman in China; has brought the fruit of her needle an offering unto the Lord; has sent the product of her toil-hardened hand, or her weary brain, to preach Christ crucified in the Orient. These, all unnamed here, will be star-crowned yonder.

OFFICERS.

It is worthy of record here that of those who took the initiative in this work—Mrs. Robert Harris, the first President, Mrs. C. F. Tolman, first Corresponding Secretary, Mrs. A. M. Bacon, first Recording Secretary, Mrs. S. M. Osgood, first Treasurer, and Miss A. L. Stevens, first missionary, are, at the close of the second decade, all heartily interested and earnestly and actively engaged in the work of missions. Mrs. Harris acted as President with rare tact and energy for eight years, giving time and money and influence unsparingly; Mrs. H. M. Robert succeeded, giving one year of

faithful service, and our present devoted President, Mrs. A. J. Howe, has held the office eleven years, faithfully discharging the duties of that office and presiding at the monthly Board meetings, in which she has been ably assisted by the first Vice-President, Mrs. L. Everingham.

Mrs. E. W. Brayman was appointed Recording Secretary in 1872, which office she has filled with marked faithfulness and ability for nineteen years. She was a member of the first Publication Committee, and has continued a member of it for twenty years, and has been the western editor of the *Helping Hand* fifteen years.

Mrs. C. F. Tolman, the first Corresponding Secretary, served four years in the formative state of the Society. Her pen-strokes touched many hearts and won them to the work, and her words of enthusiasm stirred the most indifferent. Her watchword was ENLARGEMENT, her aim to enlist every Baptist woman at home, and enter every open door abroad.

Mrs. A. M. Bacon presided at the meeting for organization, was then appointed Recording Secretary, which office she held only six months, she was the corresponding editor of the *Helping Hand* for four years, and at the same time Associate Corresponding Secretary. Mrs. Tolman declined re-election at the close of the fourth year (1875) when Mrs. Bacon assumed the entire duties of the office.

In 1883, Miss A. L. Stevens, with health partially restored, was transferred from the foreign to the home department and appointed Assistant Secretary. She took charge of the Society's literature, visited churches and corresponded with Circles. For eight years she has received guests at our headquarters and done all in her power to make it attractive and helpful to our constituency.

Dr. C. H. Daniells having had experience as State Secretary in Michigan and as missionary in China, was appointed Home Corresponding Secretary in the fall of 1888. To this work she brought her best thought and strength for nearly two years. In August, 1890, she was succeeded by Mrs. S. C. White, who is now associated with Mrs. Bacon in the aim, still unfulfilled, to kindle in every heart from Ohio to Washington, from Minnesota to Missouri, the

fire of enthusiasm for the work authorized by the Great Commission, and to win trophies for the King of kings in the ends of the earth.

Five able Treasurers have counted down the twenty years, dividing the time, with an eye to mathematical exactness, almost equally between them. Mesdames Osgood, Blackall and Smith, and Misses Haigh and Ranney have patiently toiled with long columns of figures and reported receipts and disbursements with strict exactness.

The Executive Board, consisting first of thirteen, now of nineteen members, have met monthly or semi-monthly for the transaction of business. They have borne heavy responsibilities and met grave emergencies, seeking always wisdom and guidance from Him who giveth liberally and upbraideth not.

There are others who have stood in the forefront of the battle and met unnumbered obstacles face to face, who have organized the work, seen it undone and organized it again, who have shunned not to present the claims of the millions of lost souls to the women of this generation, and have pressed home personal responsibility upon the women of our churches—these are our faithful State Secretaries, Vice-Presidents and Associational Secretaries. Among those who have served this Society longest we may without invidious comparison mention the ever vigilant Mrs. Randall, who has for fifteen years served as Vice-President in Minnesota. Mrs. Swegles, fruitful in expedients, for over fourteen years State Secretary in Michigan; Miss Craven, the untiring worker, for nearly fourteen years a State Secretary in Indiana and Ohio; Mrs. Lansing, wise in planning and prompt in executing, eleven years in Wisconsin. The pains-taking Mrs. Hance and earnest Mrs. Campbell have filled up the scripture number for completeness—seven years in faithful sowing and glad reaping in Minnesota and Iowa. Miss Ella F. King has completed her sixteen years as Secretary of Clinton Association, Ohio, which is the longest time of service in that capacity on record. Others, with fewer years behind them, and we trust with many more before them, are serving with equal fidelity and equal success in the Home Department.

IV.

EDUCATION.

Dr. Dean, in writing for one or more single ladies for Bankok, said: "Will you speak to the churches and speak to God in our behalf?" Our constitution provides for the diffusion of missionary intelligence among the women of the churches, and this may be said to have been a marked feature of our work. At the very first Board meeting a Publication Committee was appointed and instructed to prepare circulars and articles for the press, and from that time to the present it has been speaking to the churches not only for Dr. Dean, but for all who have asked for our help in evangelizing the heathen. Articles setting forth the purpose of the Society appeared in *The Standard* and soon in our other Baptist papers. The *Helping Hand*, first as an annex to the Missionary Magazine, then as half of the *Macedonian*, and finally the whole of it, was commenced March, 1872. Following that, the *Little Helpers* and the *King's Messengers* for the young appeared. Leaflets, instructive, hortative, poetical, practical, amusing, descriptive and biographical have been added as the work demanded them. Mrs. H. M. Robert, aiming at a systematic missionary education for the entire church, prepared a series of leaflets on India, with directions for their study. Then followed our "Studies in Baptist Missions," the pains-taking work of Mrs. J. A. Smith and Miss N. O. Patrick, which cover all the mission fields down to the date of their preparation. These are followed by a series of band lessons just issued. Among the educational agencies we must not fail to mention the addresses of missionaries who have attended public meetings, visited churches, and in every possible way made present and vivid the helpless, hopeless condition of the heathen, and the transforming power of divine grace in their hearts and lives. The Society first held its meetings quarterly and always in Chicago. But other cities and towns needed this educating influence and in 1873 invitations were accepted and meetings held outside of the birth

place; in 1877, the annual meeting was first held in another city. Missionary mass meetings were held in many places, associations and conventions accorded a place to woman's work in missions, and thus the work of education went on. Quarterly meetings were discontinued in 1879, and more general attendance at other meetings provided for.

V.

THE TREASURY.

"When we go in unto the King and he says, 'what is thy petition, and what is thy request?' we ought to know on what errand we have come, to order our cause before Him and to open our mouths with arguments."

The word of God is very full and very explicit in its teachings regarding giving. The offerings to the Lord should be the first fruits; they should be the best, that is, without blemish; they should be given cheerfully, freely, systematically and proportionately, and when so given we have the promise, give and it shall be given unto you, so has the giver laid up treasure in heaven. With this thought the treasury is not merely a motive power in missions, but a measure of the spiritual life of the church and a test of loyalty to Christ.

The membership fee of this Society was fixed at two cents a week, recognizing the apostolic plan of weekly giving, and thereby putting it within the power of every woman to become a member. Twenty-five dollars constitutes a life member. Mrs. R. E. Pattison, in a paper read before the Society soon after its organization, said: "At this early period of our organization, methods of raising money have not been matured and tested. The two cents a week contribution commends itself, as it enables all to give something. Besides the annual and life memberships and individual free-will offerings, we hope many a Society will assume the support of a missionary or a native assistant, each organization devising plans agreeable to itself for raising the requisite funds."

Plans since developed have been various; collecting by means of

solicitors who present the subject to every woman in the church, envelopes for monthly giving, lay-by envelopes for weekly giving, mite boxes, thank-offering boxes, gift services and an-extra-cent-a-day offerings are among the methods devised and prosecuted with varying success.

At the close of the first year the receipts were $4,244.69, and a balance of $977.16 carried over to the new account. The second year the receipts advanced to $6,390.88. There was a steady gain each year until the sixth, when we note a slight falling off. Each succeeding year up to the tenth there was a commendable gain. Here we, for the first time, closed the year with a deficit, $773.04. A committee was immediately appointed to devise a plan by which this unaccustomed burden could be lifted and before the annual meeting closed all obligations were happily cancelled.

During the last decade, the receipts increased up to the eighteenth year, when there was quite a marked falling off. In 1884, a deficit was reported which was covered during the annual meeting or soon after. In 1885 a like disaster was saved by a special divine interposition. On the first of March we needed $11,800 to cover the schedule of appropriations. This was a large amount to raise in one month. In our extremity we appointed a day of special prayer for the treasury, closed the rooms and all gave themselves to asking of the Lord a gracious deliverance. The day following this meeting $1,500 were entered on the books, and each succeeding day lightened the burden, until March 31, when the schedule was covered, all demands met, and PRAYER ANSWERED to the glory of God. After this blessed experience could we ever again "trust in chariots because they are many, and in horsemen because they are very strong?" In 1886 there was a small deficit, in the two years following a large balance to our credit. In 1889 again a deficit, and in 1890, the largest we had known and one that was depressing in its influence during the year. Special effort was made to raise it. A letter was sent to the Circles asking them to observe a week of conscientious self-denial. This plan was quite generally adopted and resulted in raising $3,208.78, and in quickening the zeal of very many, but the debt was not wholly cancelled. As ten missionaries were added to our working

force abroad the expenditures were correspondingly increased, and many calls for help were laid over. In our distress we called upon the Lord and cried unto our God, and He delivered us. He sent to our treasury during the month of March $14,787.54, which left us with a comparatively small deficit.

SPECIAL FUNDS.

In 1875, the Society ordered the raising of a special building fund of $2,000 for the purpose of erecting school houses in Gouhati, Henzada and Ramapatam, which was secured during the year. Michigan planned and raised a hospital fund for use in Swatow which has reached nearly two thousand five hundred dollars. This has all been contributed in small sums and given largely by Sunday-school children. Another special fund of $2,000 was ordered by the Society in 1885 to be raised, invested, and the interest used for the education of such candidates as had in view the medical profession. By the use of this interest and other moneys contributed for that purpose, six medical students have been assisted.

With the exception of the sixth, eighteenth and nineteenth years, there has been an advance in receipts. We have had a deficit five years, and at no time have we been able to respond to all the calls that have come from abroad. A dollar from every Baptist woman would relieve the stress and burden and enable us to enlarge the place of our tent, besides receiving a soul-enriching in all our hearts. The moral power of $60,000 from sixty thousand donors is infinitely greater than if given by half that number. Each giver feels that this is her work; her sympathies, her prayers reach out to the remote corners of Christ's vineyard, and the success of the missionaries becomes a matter of personal interest. But until this ideal is reached we shall need the tens and hundreds from all who can bestow them.

We make grateful mention of the larger gifts which have from time to time helped the treasury over hard places; of the bequests which have carried on the work begun while living, and of the salaries furnished during the last year by our two sister societies—the California Society furnishing for one missionary and the Oregon for two.

VI.

MISSIONARIES AND CANDIDATES.

"Where was your father when my father was alive, that he never came to tell my father how to be saved?" said a Brazilian on receiving a copy of the New Testament.

Mrs. Mitchell in her history of the first four years of this society, happily represents the missionaries who have offered themselves to the Lord and to this Board to go to the front, as writing their *autographs* in our album. Borrowing this convenient metaphor, we find that in less than two months after the unsullied pages were opened six names were inscribed therein. Alvira L. Stevens was the first. Over her autograph is written "I go with joy, knowing that the path of duty is the path of safety," and so putting her hand in the hand of the Master she went to her chosen, her long-desired work, not knowing that one short year would terminate her service *with* the dear girls in Bassein though not *for* them. Another month and other names appeared upon the pages. Lavinia Peabody, Virden, Illinois, among them. She wrote "I have waited twelve years for this auspicious day." She was appointed and went alone in mid-winter to the Telugus. She has labored in different parts of India, as a teacher, while a single lady, then a wife, and now a widow, having had but one return home in over nineteen years. The next name is that of Mrs. Anna K. Scott, already in Assam. Mr. Scott was not, for the Lord took him, and the brave woman who stood by his side remained to carry out his plans. Her support was furnished by this Board. Four more names are written on the pages of our Album before the first year's close, and who can say they were not God-sent? Miss Harriet N. Eastman and Miss Mary D. Rankin, of Illinois, left for Burma and Assam respectively in October of the second year, and Miss Maria Bronson, who had gone to Assam with her father, was committed to our charge. Two years with six missionaries was a hope-

ful outlook, but a shadow fell. Miss Stevens wrote: "I must unclasp my hands from the work to which I have given myself and retrace my steps." But God had another waiting to enter the open door in the person of Clara L. Baldwin, of Wisconsin, who wrote:

"The mistakes of my life are many,
The sins of my heart are more,
And I scarce can see for weeping,
But still I will knock at the door."

The knocking was heard, the candidate was appointed. Misses Stevens and Baldwin met in Rockford, Illinois, where the invalid welcomed and bade God-speed to the one who was to fill the place she so lately left vacant. The farewell services were peculiarly tender and impressive, and another went on her way to carry the gospel light to those who sit in darkness.

Miss Helen E. Watson next inscribed her name, with the words "here am I, send me." Though the treasury was overdrawn Michigan was stirred with the hope of sending one of her own daughters and contributed for this object $1,500 and Miss Watson was sent to Henzada, Burma, sailing January 17, 1874. Before the year closed Mrs. Scott was obliged to turn her face homeward, and Miss Bronson, after ministering by the bedside of her dying mother, on her way from Calcutta to Nowgong, lay down to rest on board the steamer and woke in glory. At the annual meeting at which Mrs. Bacon announced this sad news and said "who will fill this vacancy?" Miss Mary A. Wood's heart was deeply moved and she then and there gave herself with a complete consecration to the work of missions. Miss Ella Gaylord, receiving appointment at the same time, was designated to fill the vacancy in Assam, but was married at Calcutta and never entered upon the work. Miss Wood's destination was Nellore, India.

It would be pleasant to trace minutely the circumstances attending the outgoing of all who during these twenty years have been counted among OUR MISSIONARIES, and have gone to represent us among the heathen, for each had an experience peculiarly her own, and each a call which she dared not gainsay or resist. Year

by year new names were written and hearts consecrated to give themselves, tender farewells were spoken, and stammering tongues were essaying to use a strange language and teach a strange people the way of life. During these twenty years, forty-eight missionaries have been sent abroad and the support and care of thirteen assumed, who were providentially on the field; five of them—the enthusiastic Maria Bronson, after four and a half years in Assam; the richly endowed Mary Wood Newhall, who gave three years to the Telugus; Mrs. Juliette P. Binney, at once the courtly lady and the meek and unassuming Christian worker, forty years in Burma and six of these fruitful years our missionary; Orrell Keeler Mason, the conscientious, ardent-souled missionary to the Assamese, to whom she gave with unstinted devotion thirteen of the best years of her life; Flora Lightfoot Lord, the sunny-faced and the sunny-hearted, eight years a teacher and a mother and an evangel to the Chinese girls in the Ningpo boarding school; these all are now

> "Beyond the smiling and the weeping,
> Beyond the waking and the sleeping,
> Beyond the sowing and the reaping."

in the unveiled presence of Him whom they served. Of these forty-eight, sixteen have gone to brighten the homes of others, but in doing so, with two exceptions, they continued their missionary work; seven are at home seeking such renewal of strength as will fit them for further service, and thirty are now toiling under tropical suns looking to us for the support which our gifts can furnish and the uplifting which comes in answer to our prayers.

But there are names, far outnumbering these, scattered all through the pages of our album, written with as firm a hand, with equal sincerity, consecration and oneness of purpose, which have never appeared in our annual reports but which form a part of our history. Where are the hundred and fifty who did not go? Did God see that there were too many to go against the Midianites and send back those who were fearful and afraid and those who bowed down to drink? Did he ask of them a willing heart to make any

sacrifice and then provide himself an offering as He did in the case of Abraham? Some of them struggled for years to acquire the requisite education, until discouraged or worn out they gave up the task; some thought the requirements beyond their ability to meet, and ceased knocking; some accepted the adverse decisions of the Board with keenest disappointment, but have since done abundant labors in the home field which they came to believe was the work of God's own choosing; some have been deterred by the opposition of parents; some have been detained by ill-health; a few have been transferred to the kingdom above, and not a few are waiting still. Nearly every State connected with this Society has some names in our album, Michigan, Ohio, Illinois and Minnesota each having had above twenty applicants. Iowa, Michigan and Ohio have each sent five missionaries abroad; Illinois and Minnesota, each seven.

SCHOOLS, BIBLE WOMEN, MEDICAL WORK.

The work of our missionaries has been conducted by means of schools, by evangelistic or field work and medical work—a division not altogether correct, for the teacher and the doctor may be as truly evangelists as she who goes from house to house and from village to village with the message of salvation. No one has given herself *exclusively* to school work. Misses Eastman, Ambrose and Anderson at Toungoo have spent many hours in teaching sciences and industries, and they have seen the fruit not only in a well established school, but in the development of Christian women who are making the desert blossom as the rose. In the same town Mrs. Cross, Miss Palmer and Miss Simons are developing the Paku Karen girls as efficient teachers in the jungle; the Maulmein district has been blessed by the faithful teachings of Misses Garton and Taylor. Miss Higby and Miss Tschirch, and more recently Miss Black, are widening their influence by training workers for the Pwos, and Miss Harris for the Sgaus in Bassein and its outlying, uncultivated fields; Misses Miller and Johnson did excellent work in Tavoy; Mrs. Hardin-Carson is doing an efficient work among the young at Thayetmyo

and Miss Wepf in Henzada. In India Miss Peabody and Miss Wood established a boarding school at Ramapatam and Miss Kelly has managed a well ordered and well graded boarding school of Christian girls at Ongole for ten years, whose influence has been felt in homes where God is honored and in schools where His precepts are taught. May we not believe that these girls have had a share in the human instrumentality which has so lately brought thousands of Telugus to the foot of the cross? School work in Assam has been prosecuted with vigor by Misses Bronson, Keeler, Brandt, the Purssell sisters and Miss Amy at Nowgong, and by Mrs. Scott, Miss Rankin and Miss Sweet at Gauhati.

All our missionary teachers in Burma and India, without exception, have spent the dry season, as far as strength would allow, in company with their more advanced pupils or with Bible women in visiting from house to house and touring in the jungles. Among the Karens we had very few who could be termed Bible women, but the girls from the schools are free to do this sort of work. As the Karen schools are mixed, they prepare the boys as well as the girls for workers, fit them for college and theological seminaries, and so are raising up a native ministry as well as teachers, wives and mothers for the homes.

In Ningpo, China, we have a most successful boarding school which Miss Lightfoot found already established when she went out in 1879. To this she gave largely her strength until her death eight years later, when Miss Inveen assumed charge, and now Misses Corbin and Parker are at the head. It has been the birth-place of souls, the training place for converted womanhood and a base of supplies for teachers and for wives to the converted Chinamen. In Japan, where our work is new, we are just opening a school at Chofu, near Shimonoseki, under Miss Blunt, which will be making history for decades to come.

In Liberia, Africa, Mrs. Hill for nine years conducted schools for boys and girls with some fruitage. Misses Fleming and Gordon have established two very promising schools on the Congo, where souls have been born into the kingdom.

There has been no subject in the conduct of missions upon which so diverse opinions have been held and diverse theories advocated as this school question. Some hold that missionaries should not give their time to secular education and that missionary money should not be expended for the instruction of the natives, and others hold to the education of Christians only in the vernacular. Those holding opposite views pertinently ask where they shall get native helpers suited to the work and capable of teaching and influencing others if they are not trained in mission schools, and further whether it is safe to leave young converts to the heathen or infidel training which they are sure to receive in a government school. These adduce in proof of their position the fact that many souls are saved by means of the school.

As a Society we have not escaped the discussion. As early as 1874, these two resolutions were adopted: "In view of the need of teachers for heathen women and girls,

Resolved, *first*, That we seek out and encourage young women in special preparation for this work.

Second. That we seek to establish and maintain, as far as practicable, primary and training schools for girls in connection with each mission."

In 1875 some extra appropriations were made for the schools conducted by our workers. But two years later there seemed to be grave apprehensions that this department of work was receiving too much attention, and the Board declared that "the direct object of every missionary should be the Christianization and elevation of women in heathen lands, that the word of God was our reliance in evangelizing, that our missionaries be instructed to travel among the villages calling together the women and girls to listen to the Word and receive instruction regarding the worship of the living God, that during the hot season, when traveling is impracticable, they form a training class of women and girls in which they may become qualified for Bible readers, teachers and helpers in the missionary work, that the gospel be carried into the homes and the Zenanas, and that our missionaries be instructed that their *great work* is teaching the gospel to heathen women."

Notwithstanding a repressing hand had been laid upon this department of our work, calls continued to come for more teachers; for increased appropriations for schools, as so many applicants were constantly turned away from this open door to a Christian education into the blank ignorance of heathenism; for school buildings and school appliances, books, charts, slates and maps, all accompanied with such potent reasons for the request that withholding them seemed to be crippling the work and tying the hands of the workers.

The memorable discussion of self-support in schools brought this subject again to the front. The questions raised were whether the school should precede or follow the preaching of the gospel, whether schools for secular learning should be established by missionary societies and supported by missionary money, and if so, whether children from heathen families should be admitted. The religious press gave much space to able articles for and against the existing school system, and a decided move was made in 1886 toward the advocacy of a plan by which the parents should at least share in the support of their children, and that a larger per cent. of our appropriations should be used in direct personal work with the help of native assistants. The practicability of this plan is now being tested. Progress in self-support has been made and we expect still greater progress.

Our Bible Woman's work, distinctively, has been largely in China and India. Misses Fielde, Thompson, Norwood, Buzzell and Hess in Swatow trained a class of women—mostly widows, who were unlearned and, humanly speaking, unpromising—to teach the Word and tell the story to other dying ones; God wrought through these women and enabled them to endure much trial and cruel mocking for his sake. Two new missionaries, Miss Mary Dunwiddie and Miss Mary K. Scott have gone to the work. In Ningpo Misses Inveen and Stewart are working along the same lines and are making direct efforts to secure voluntary service, and so to make "every converted woman a Bible woman." These women receive instruction in the Bible school which is fitting them for usefulness wherever they may be. Miss Elia Campbell will work among the Hak ka women when she has sufficient command of the language.

Miss Browne, Mrs. Sharland in Shimonoseki, Japan, and Misses Fife and Mead in Sendai, are developing a kindred work by women for women.

In India, Miss Rauschenbusch gathered, trained and directed a large class of women at Ongole who proved most efficient helpers and are still very serviceable in the villages about Ongole, though she is no longer there to direct them. The Misses Menke gave themselves largely to house to house visiting with a view to employ Telugu women in the work, and Mrs. Ellen Kelly who has so recently entered the work will visit in the schools and in the homes everywhere, carrying the gospel message. Mrs. Hancock who has been stationed in Henzada, Zeegone and now in Mandalay, has engaged mainly in training Burmese women as helpers in evangelistic work for women and children and Miss Ulery has been sent as her associate. She has however been engaged in school work to some extent.

Our Medical Work was inaugurated in 1878 by sending Miss C. H. Daniells, M. D., of Michigan to Swatow, China. Here she did foundation work, erected two comfortable Hospital buildings, received and treated the native women, cared for the missionaries, made country tours with the gospel of healing for body and soul, all the while studying, as best she could, the Chinese language. When patients were many and the work well established, failing health compelled her to turn aside from her chosen work which she did with trust that He who had guided her thus far was still at the helm and knew how she could best serve him and the Chinese. She turned her face homeward in 1884 and left the Hospital without a head. In 1889, Dr. Anna K. Scott, having a successful medical practice at home, left all behind to enter the Swatow Medical Department which had long been calling in vain for help. The Hospital is repaired and the work, now fairly reopened, gives a strong right hand to the mission.

Dr. Marie M. Côté was sent to the Bassein Hospital in the fall of 1888, but before entering upon the work, she received a call to the Dufferin Hospital at Rangoon, and removed there. Though employed by the Hospital she visited the missionaries professionally,

attended the sick in the schools and is retained upon our list as a self-supporting missionary. Mary C. Fowler, M.D. is now under appointment to the Bassein Hospital.

STATIONS.

We begun our work in Bassein, Burma, and have since occupied seven stations with twenty-one missionaries in that country. Assam next claimed our attention and two stations have had the Christian ministration of nine of our representatives. Four stations among the Telugus have been blessed with the faithful services of seven workers under this Board. Three in China have received the bread of life from the hands of thirteen missionaries; two in Japan have heard the Gospel from five who are still there to spend and be spent if thereby they may win souls; and in darkest Africa, three chosen ones have said "Whosoever will, let him come."

VII.

RESULTS.

In a work whose results extend to the ends of the earth, into future centuries, into eternity, it is vain to take a fraction here and there and say with any claim to justice that the Woman's Missionary Society has wrought this or that. But it may be safe to mention some things which we have seen in these twenty years which shall justly be considered as fruits of this far-reaching work.

It has been a mental stimulant. Women unused to essay writing or public speaking have used the pen with vigor, and spoken eloquently when they have *felt* the deep need of their sisters in heathendom. They have grown unselfish under its influence and learned by sweet experience the truth of our Lord's words, "It is more blessed to give than to receive." It has quickened the spiritual life, made prayer a power and God's word a guide; it has diminished social caste and created a wide-spread sympathy; a common cause and common work have bound hearts together; it has brought into

the homes a new subject for study; it has made the whole world kin. These incidental results are blessings to the church and the home.

During these twenty years "The Students' Volunteer movement" has been inaugurated and it may safely be counted as in part an outgrowth of Mission Band work, and young women have felt the thrill and given themselves to the service, both at home and abroad, in vast multitudes.

What fruit do we find in eastern lands? The gospel without money and without price—a free salvation offered by love-promptings, strikes the Oriental mind as something quite unaccountable. Failing to discover any mercenary motive they are attracted, listen, believe and receive the heaven-sent message, sometimes after long years of waiting, sometimes when first they hear. These converts from heathenism are the joy and crown of rejoicing to the missionary. After careful instruction they drop their former evil habits. The indolent become industrious, the ignorant seek knowledge, the sullen and morose become cheerful, and the Christ-life and Christ-likeness is developed in them to the amazement of their kindred and the glory of God. These converts become the helpers of the missionary and through them the work must be largely done. Native teachers and evangelists are at once the fruit and the promise of future harvests. They are to-day doing a work in all our mission fields, that no *foreign missionary* can do. Education follows in the wake of evangelization, better homes, better helps to the various industries and higher aims in life. Temperance, the handmaid of religion, is gaining ground, the betel nut and the arrack and opium are losing their sway. The burden of caste, of child marriage, of non-marriage of widows, are gradually yielding to the gospel of Jesus Christ. How large a part the Board which has planned, and their representatives abroad have had in these reforms, and in the salvation of souls, only the ages of eternity will reveal.

ANNUAL MEETINGS.

Meeting.	Place of Meeting.	Date.	Presiding Officers.	Correspond'g Secretaries.	Recording Secretaries.	Treasurers.
1	Chicago, University Place Ch..	May 9, 1872.....	Mrs. Robert Harris ..	Mrs. C. F. Tolman	Mrs. A. M. Bacon....	Mrs. S. M. Osgood.
2	" First Baptist Ch.....	April 17, 1873.....	" " "	Mrs. C. F. Tolman .... / Mrs. A. M. Bacon.	Mrs. J. O. Brayman..	" " "
3	" Second Baptist Ch.....	May 7, 8, 1874.....	Mrs. O. B. Wilson....	Mrs. C. F. Tolman .... / Mrs. A. M. Bacon.	" " "	" " "
4	" Michigan Av. Ch.....	May 6, 7, 1875.....	Mrs. Robert Harris ..	Mrs. C. F. Tolman .... / Mrs. A. M. Bacon.	" " "	" " "
5	" Fourth Baptist.....	April 11, 12, 1876..	" " " ..	Mrs. A. M. Bacon.....	" " "	Mrs. C. R. Blackall.
6	Dayton, Ohio, First Ch.....	April 11, 12, 1877..	" " " ..	" " "	" " "	" " "
7	Indianapolis, Ind., First Ch....	May 23, 24, 1878...	" " " ..	" " "	" " "	" " "
8	Chicago, Second Ch.....	April 10, 12, 1879..	" " " ..	" " "	" " "	Mrs. F. A. Smith.
9	Detroit, Mich., LafayetteAv.Ch	April 14, 15, 1880..	Mrs. H. M. Robert....	" " "	" " "	" " "
10	Chicago, First Ch	April 13, 14, 1881..	Mrs. A. J. Howe.....	" " "	" " "	" " "
11	Cincinnati, Ohio.....	April 26, 27, 1882..	" " "	" " "	" " "	" " "
12	St. Louis, Mo., Second Ch.....	April 18, 19, 1883..	" " "	" " "	" " "	" " "
13	Milwaukee, Wis., First Ch.....	April 9, 10, 11, 1884.	" " "	" " "	" " "	Miss Ella F. Haigh.
14	Toledo, Ohio, First Ch.....	April 15, 16, 1885..	" " "	" " "	" " "	" " " "
15	Terre Haute, Ind., First Ch....	April 14, 15, 1886..	" " "	" " "	" " "	" " " "
16	Chicago, First Ch.....	April 20, 21, 1887..	" " "	" " "	" " "	" " " "
17	Omaha, Neb., First Ch.....	April 18, 19, 1888..	Mrs. L. Everingham..	" " "	" " "	Miss M. W. Ranney.
18	Cleveland, Ohio, Euclid Av. Ch.	April 17, 18, 1889..	Mrs. A. J. Howe.....	Mrs. A. M. Bacon. .... / MissC.H.Daniells,M.D	" " "	" " "
19	Keokuk, Iowa.....	April 16, 17, 1890..	Mrs. L. Everingham..	Mrs. A. M. Bacon. .... / MissC.H.Daniells,M.D	" " "	" " "
20	Adrian, Mich.....	April 15, 16, 1891..	" " "	Mrs. A. M. Bacon. .... / Mrs. S. C. White	" " "	" " "

	STATION.	Date of departure.	
Miss Alvira L. Stevens ..... Ill.	Bassein, Burma	1871	Resigned.
Miss Lavinia Peabody ..... Ill.	Ramapatam, India.....	1871–1888	Married Rev.G.Pearce,Nihlgiri Hills,SouthIndia.
Mrs. A. K. Scott, M. D. ..... Ill.	Gowhati, Assam..... Swatow, China	1872–1889	
Miss Maria Bronson..... N. Y.	Nowgong, Assam	1872	Died in 1874.
Miss Harriet N. Eastman..... Ill.	Toungoo, Burma.....	1872–1886	[in this country.]
Miss Mary D. Rankin ..... Mich.	Gowhati, Assam.....	1872	Married Rev. Dr. Bronson,Gowhati,Assam, M.U.,
Miss Clara Baldwin. ..... Wis.	Toungoo, Burma	1873	Married Rev. Dr. Cross, Toungoo, Burma, M. U.,
Miss Helen E. Watson..... Mich.	Mandalay, Burma.....	1874–1885	Married Rev. R. B. Hancock, Burma.
Miss Ella M. Gaylord ..... Neb.	Nowgong, Assam.....	1874	MarriedW.H.H.Forbes,N.India,[in this country.]
Miss Mary A. Wood..... Ill.	Nellore, India.....	1874	Married Rev. A. A. Newhall, 1376, died 1877.
Miss Orrell Keeler..... Ohio.	Nowgong, Assam.....	1875–1885	Married Rev. M. C. Mason, Tura, died 1887.
Miss Anna M. Sweet..... Mich.	Kohima, Assam.....	1875–1885	Married Rev. C. D. King, Naga Hills, M. U., [in this country.]
Miss Sarah J. Higby ..... Ill.	Bassein, Burma	1876–1887	
Miss Mary E. Thompson..... Ind.	Mun Kheu Liang, China..	1876	In this country.
Miss L. Ella Miller..... Iowa.	Tavoy, Burma.....	1877	In this country.
Miss A. S. A. Norwood ..... Iowa.	Swatow, China.....	1877	Married Dr. Lyall, Swatow.
Miss Adele M. Fielde..... N. Y.	Swatow, China.....	1878–1886	In Germany.
Mrs. J. P. Binney..... N. Y.	Rangoon, Burma.	1878	Died May 18, 1885.
Miss Emma O. Ambrose..... Neb.	Toungoo, Burma	1878–1889	
Miss C. H. Daniells, M. D..... Mich.	Swatow, China.....	1878	In this country.
Miss Flora B. Lightfoot..... Mo.	Ningpo, China.....	1879	Married Rev. E. C.Lord, D.D., Ningpo, M.U., died 1887.
Miss Emma Inveen..... Ill.	Ningpo, China.....	1879–1887	
Miss Frances E. Palmer..... Mich.	Toungoo, Burma.....	1880	In this country. 1884, M. U., [in this country.]
Miss Marie Menke..... Ger.	Madras, India.....	1880	Married Rev.A.A.Newhall, Hanamaconda, India,
Mrs. C. M. Hill..... Africa	Bexley, Liberia.....	1880	Connection dissolved.
Miss Naomi Garton..... Iowa.	Maulmein, Burma.....	1881	In this country.
Miss Anna K. Brandt ..... Neb.	Nowgong, Assam.....	1881	Married Rev. R. Maplesden, Nursaravapetta,
Miss Emma Rauschenbusch.... N. Y.	Ongole, India.....	1882	In this country. India, M U.
Miss Laura L. Hardin..... Neb.	Bassein, Burma	1883	Married Rev. A. E. Carson, Thayetmyo, M. U.
Miss Ulissa B. Johnson ..... Ohio.	Tavoy, Burma.....	1883	Married Mr. Abraham White.
Miss Louise E. Tschirch ..... Wis.	Bassein, Burma	1884	
Miss Bertha Menke ..... Ger.	Hanamaconda, India.....	1884	In Germany.
Miss Mary Cole..... Eng.	Mukimvika, Africa.....	1885	Resigned.
Miss Emily Harris..... Eng.	Lukunga, Africa.....	1885	Resigned, married Rev. C. H. Harvey, died 1888.
Miss Martha Spearing ..... Eng.	Palabala, Africa.....	1885	Resigned.
Miss Nettie Purssell..... Ohio.	Nowgong, Assam.....	1885	Married Rev. M. C. Mason, M. U.

LIST OF MISSIONARIES OF THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST.

	STATION.	Date of departure.	
Miss Elizabeth Stewart...Scotland.	Ningpo, China..	1886	
Miss Clara M. Hess.....N. Y.	Swatow, China.....	1886	Married Rev. J. M. Foster, 1889, M. U.
Miss Harriet M. Browne .....Kan.	Chofu, Japan.	1886	
Miss L. C. Fleming.....Fla.	Palabala, Africa.....	1887	
Miss Bithia Wepf.....Wis.	Henzada, Burma.	1887	
Miss E. R. Simons.....Wis.	Toungoo, Burma.....	1887	
Miss Amy Harris.....Iowa.	Bassein, Burma,.....	1887	
Miss Lavinia Mead .....Minn.	(Ongole, India.....	1887–1890	
	(Sendai, Japan.....		
Miss Charlotte Purssell .....Ohio.	Nowgong, Assam,.....	1887	
Miss Nellie E. Fife.....Minn.	Sendai, Japan.	1887	
Miss Johanna Anderson.....Minn.	Toungoo, Burma	1888	
Miss Ella J. Taylor .....Minn.	Maulmein, Burma.....	1888	
Miss Helen L. Corbin.....Ill.	Ningpo, China.....	1888	
Dr. M. M. Côté.....Iowa.	Rangoon, Burma.	1888	Self-supporting.
Miss Nora A. Gordon.....Georgia.	Palabala, Africa.....	1889	
Miss Inez A. Ulery .....Ind.	Mandalay, Burma.....	1889	
Miss Elia Campbell.....Ill.	Swatow, China.....	1890	
Miss Olive M. Blunt .....Mo.	Chofu, Japan.	1890	
Miss Laura A. Amy.....Minn.	Nowgong, Assam.....	1890	
Miss Mary Dunwiddie.....Minn.	Swatow, China.....	1890	
Miss Mary K. Scott.....Ohio.	Swatow, China.....	1880	
Miss Emma Parker.....Minn.	Ningpo, China.....	1890	
Mrs. Ellen Sharland.....Scotland.	Chofu, Japan.....	1890	Self-supporting.
Miss Sarah Kelly.....India.	Ongole, India.....	1890	
Mrs. Ellen Kelly.....England.	Ongole, India.....	1890	
Miss Lillian R. Black.....Pa.	Bassein, Burma	1891	
Miss Amelia Dessa .....India.	Ongole, India.....	1891	
*Dr. May Fowler.....Minn.	Bassein, Burma.....	.....	
*Miss Nora M. Yates.....Ind.	Henzada, Burma.....	.....	
*Miss Annie Modisett.....Mo.	.....	.....	

*Under Appointment.

RECEIPTS OF THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST FOR THE TWENTY YEARS FROM ORGANIZATION.

	Totals for 1st five years.	Totals for 2nd five years.	Totals for 3rd five years.	Totals for 4th five years.	Totals for twenty years.
Africa	$.....	$.....	$.....	$ 19 40	$ 19 40
A Friend	.....	.....	.....	200 00	200 00
Alabama	.....	5 00	.....	30 45	35 45
Arkansas	.....	20 00	31 00	1 00	52 00
Assam	.....	.....	.....	40 00	40 00
British Columbia	.....	.....	.....	129 25	129 25
Burma	.....	25 00	5 00	83 53	113 53
California	155 45	.....	25 00	72 00	252 45
Canada	.....	7 50	12 75	10 25	30 50
China	.....	50 00	.....	9 50	59 50
Colorado	52 95	374 05	748 33	2,431 58	3,606 91
Dakota { North / South }	.....	104 71	429 45	668 27 { 255 03 / 817 53 }	2,275 99
District of Columbia	1 00	.....	56 24	25 00	82 24
Florida	.....	.....	90 06	19 00	109 06
Friends of Missions	.....	.....	.....	18 46	18 46
Georgia	.....	.....	.....	6 10	6 10
German Conference	.....	.....	3,222 50	2,205 00	5,427 50
Idaho	.....	.....	25 00	30 68	55 68
Illinois	16,781 94	20,769 09	30,781 02	38,998 30	107,330 35
India	58 00	.....	.....	10 00	68 00
Indiana	1,388 11	3,907 76	7,078 16	9,361 48	21,735 51
Indian Territory	4 00	2 00	2 08	169 30	177 38
Iowa	2,328 89	6,416 43	10,852 42	13,153 93	32,751 67
Japan	.....	.....	.....	25 00	25 00
Kansas	246 16	615 72	2,602 37	5,672 74	9,136 99
Kentucky	6 00	1 00	25 00	11 00	43 00
Louisiana	45 20	135 95	384 10	358 63	923 88
Maine	.....	.....	7 00	3 50	10 50
Manitoba	.....	.....	4 90	.....	4 90
Massachusetts	.....	30 00	117 50	126 00	273 50
MennoniteChurches of theWest	.....	.....	.....	100 00	100 00
Mexico	.....	.....	.....	6 00	6 00
Michigan	7,509 85	12,532 23	14,865 12	18,130 14	53,037 34
Minnesota	1,301 89	4,483 38	9,807 53	15,268 68	30,861 48
Mississippi	.....	.....	.....	10 00	10 00
Missouri	1,285 90	2,020 13	4,426 26	5,553 08	13,285 37
Montana	.....	.....	5 00	87 88	92 88
Nebraska	56 35	287 37	1,819 21	3,349 36	5,512 29
New Jersey	.....	33 37	39 32	128 00	200 69
New Mexico	.....	.....	9 50	5 00	14 50
New York	569 60	637 20	131 25	166 63	1,504 68
North Carolina	1 00	10 00	67 00	41 63	119 63
Ohio	7,194 27	14,418 13	21,578 33	25,744 70	68,935 43
Oregon	3 00	3 00	.....	7 50	13 50
Pennsylvania	12 10	.....	107 50	24 20	143 80
Rag Pickers of the West	.....	.....	56 65	129 65	186 30
Rhode Island	.....	5 00	5 00	9 15	19 15
South Carolina	.....	10 00	7 00	.....	17 00
Tennessee	.....	25 00	9 25	60 26	94 51
Texas	.....	.....	.....	2 60	2 60
Unknown	.....	.....	.....	1 00	1 00
Utah	.....	.....	1 55	31 40	32 95
Vermont	.....	10	.....	.....	10
Virginia	.....	.....	60	15 00	15 60
Washington	32 00	.....	37 40	1,296 67	1,366 07
West Virginia	.....	.....	440 62	575 24	1,015 86
Wisconsin	4,158 43	7,054 13	9,904 69	12,912 86	34,030 11
Wyoming	5 00	7 00	100 75	125 37	238 12
Miscellaneous Receipts	509 90	7,307 89	11,464 83	24,256 21	43,538 83
Totals	43,707 99	81,298 14	131,384 24	183,000 12	439,390 49

MARY W. RANNEY, *Treasurer.*